

Q. N. 15

THE
Dean of *EXETER*'s
SERMON,
Preach'd before the
QUEEN.

Ⓐ

THE
Dean of EXETER'S
SERMON.

Preach'd before the
QUEEN.

*The Blessedness of suffering Persecution
for Righteousness sake.*

A
S E R M O N
P R E A C H ' D before Her
M A J E S T Y
A T
St. James's Chappel:
O N

Sunday December 26. 1708.

By *LANCELOT BLACKBURN*,
Dean of EXETER, and Chaplain in Ordinary to
Her MAJESTY.

Published by Her Majesty's Especial Command.

L O N D O N :

Printed for HENRY CLEMENTS, at the *Half
Moon* in St. Paul's Church-Yard. 1709.

The Blessings of suffering Persecution
for Righteousness sake.

A

SERMON

PREACHED before Her

MAJESTY

AT

St James's Chapel:

ON

Sunday December 28. 1708.

By LANCELOT BLACKBURN

Dean of Exeter, and Chaplain in Ordinary

Her Majesty.

LONDON

Printed for Henry Cresswell, at the

Printed for Henry Cresswell, at the
St Pauls Church-Yard. 1709.

M A T. V. 10, 11, 12.

Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

Blessed are ye when Men shall revile you, and persecute you, and say all manner of evil against you fasly for my sake.

Rejoyce and be exceeding glad, for great is your Reward in Heaven : for so persecuted they the Prophets which were before you.

TO mention the Case of suffering Persecution for Righteousness sake, while we are protected by wholesome Laws in the full and quiet Enjoyment of that Holy Religion, and those valuable Rights and Liberties which they secure to us ; to propose the Encouragements, or lay down the Duties, which attend or relate to that uncomfortable Condition, to a People Exalted with Successes, Big with growing Hopes, and at Rest in a full Indulgence of every sort of Liberty, which a Mild and Gracious Government can wisely grant, or Honest, Reasonable Men desire, might

seem at best an unseasonable or useless Employment ; if there were not *Persecutions* within the Bounds of Laws, and therefore not to be prevented by them, which will constantly affect us *as Men, and as Christians*; if there were not *Sufferings for Righteousness sake*, which may reach us as a *People*, either thro' our intestine Divisions, or our open Enemies, from which the most zealous *Defender* of our *Religion*, and of our *Rights*, may not always be able to secure us, without our steady Adherence to those *Duties* which that *Case* requires, and ought to suggest to us; if a Constant and Firm *Preparation of Mind* toward the resolute Practice of the *Duties of that State* were not always necessary to us in both *Respects*; and if the *Memorial* of the Blessed Martyr of this Day, St. *Stephen*, did not of it self account for the Propriety of the Meditation.

He was the first who had the Honour to *suffer for the Son of Righteousness*, and therefore stands the Foremost in the bloody List of Holy Martyrs and Confessors, who, with the *Captain of their Salvation*, were *perfected thro' Sufferings*.

But the Instance of that Holy Martyr, cut off in the beginning of his Race, and consequently unexercis'd in many kinds of Suffer-

ings which awaited those whom he left behind him to pursue it thro' 'em all, is of too narrow an Influence, and uncommon Use, to confine our Meditations. I presume to mention it, on this Occasion, only to awaken our Attention to a wider Scene of Duty, and a Stock of Consolations, which he was not permitted the repeated Exercise or Need of, and which these Words of our Blessed Saviour open to us.

Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

Blessed are ye when Men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake.

Rejoyce and be exceeding glad, for great is your reward in Heaven : for so persecuted they the Prophets which were before you.

The Words therefore, I may beg leave to tell you, were design'd by our Blessed Saviour to afford abundance of Encouragement and Comfort to a Condition that needs it much, and is very uncomfortable in it self.

Enjoyment is the Aim and the Pursuit of every Creature, cut short and streighten'd, as it is here, by the Divine Prohibitions; restrain'd and cramp'd by Human Laws; thwarted continually by the interfering Interests of equal Pretenders, and defeated often by the common Accidents of Life; Men hardly bear the least Encroachment on that poor Remainder of it, that is left to make their Course of Life run smoothly on, with some degree of Indolence, if not Complacency. But when those Encroachments grow in Weight or Number, when they are attended with Inflictions, with Pain and Sufferings unprovok'd and undeserv'd, their Impatience naturally rises high, and swells to the utmost degree of Indignation.

How difficult is it then to persuade 'em to a *Scene of Life*, and to a steady *Course of Action*, whose natural Tendency is to *provoke these Sufferings*? What Persuasions are sufficient to Induce, what Examples to Invite, what Rewards to Encourage 'em to it?

This is what the Son of God here takes upon him to do, with all the Power of *Example*, with all the Force of *Reason*, and with all the *promising Assurances* that can be requisite to so difficult an Attempt.

The Reward is great in the Kingdom of Heaven. The Example sufficiently Eucouraging, in the like usage of the Prophets that went before us. We have only to suspend a while the Trial of their Force upon us, till we have consider'd,

I. *What is Persecution, which will shew us who they are that are persecuted.* And

II. *When we may be said to be Persecuted for Righteousness sake; which will also lead us to the Duties that are Requisite to that State.*

Now *Persecution* seems to me to be an Abuse of Power employ'd to the Harm of another, with something of *Eagerness, Pursuit* and *Perseverance*. The Nature of the Thing, and the Force of the Word together, seem to give us this full Account of it.

Power is of it self indifferent to good or ill Use, tho' given Originally by God, entrusted or reserv'd by Men for Good alone. And therefore wherever the Seat of Power is, to what Degree soever its Capacity extends, to that Degree there may be also the Seat of Persecution. Wherever there is an Inlet to the Insults of Power, to what Degree soever the Breach lies open, to that Degree there may be also the Seat of Suffering.

On this *Account* it is that the *Supremacy of Power* it self is not exempt from *Persecution*. Far be it from me, but to suppose a *Right of Persecuting* it; The very Notion of *Persecution* implies *Unrighteousness*. But as no Power, besides God's, is Infinite or Perfect; so wherever there is an Imperfection of Power, there is also a Breach open for the Assaults of it. And as no Mortal is so *weak*, so wholly destitute of Power, but that he has wherewithal to be some way or other upon the Offensive; so there is no One, therefore, who in his Turn is not some way or other capable of *Persecution*.

To give an Instance in one kind of it, which the Text itself takes Notice of. The meanest Vassals upon Earth can have the Insolence to say, *with our Tongue we will prevail; our Lips are our own, who is Lord over us?* And I wish the Practice of 'em too did not too often verifie it to a Demonstration.

With whatever Privileges of Exemption, therefore we may flatter our selves, or others; *Persecution* is what some way or other, from the Highest to the Lowest, all of us lie open to. To our unspeakable *Comfort* it is, under the Approach, or Assaults of it, if we can pretend to those Circumstances which
are

are requisite to make good our *Claim* to the *High Rewards* that do attend it.

When we may be said therefore to be persecuted for *Righteousness sake*, is the next Thing that it concerns us to *Inquire* into ; which will lead us also to the *Duties* of *that State*.

For the *Reward* of *Persecution* is not the easy Prize of punish'd Wickedness, or heady obstinate Opiniatrety. They are *Blessed* only *who* are persecuted for *Righteousness sake* ; *whom Men shall revile and persecute, and say all manner of evil against, fasly, for Christ's sake, on the account of Persecution ; Their Reward alone is great in Heaven.*

Now Men may be said to *suffer Persecution* for *Righteousness sake*, when they suffer for *doing the Duties of their Stations* ; not in those *Acts* alone which respect the *Faith and Worship* of *God*, (tho' in those more especially) but *throughout the whole Stage of Christian Virtue* ; as *Princes*, as *Magistrates*, as *Subjects*, as *Christians*.

When a *Prince* is made uneasy and obstructed by *Potent Factions* in the *Righteous Government* of an unruly People ; when the wisest *Designs* for the *Publick Good* are either directly oppos'd, or *Artificially* frustrated ; when the *Publick Acts* of *Government*, or *secret Intentions* in 'em, are by the *Arts* of

dissatisfied and wicked Men, blasted with such Jealousies, or poyson'd with such Colours, as tend to eat out that Duty, and Affection which is honestly due from the Hearts of the Subjects. Then is that *Prince* as truly *persecuted for Righteousness sake*, as if some mighty *Nimrod* of the Earth in his thirst after Empire, shou'd with a Torrent of War over-bear the *rightful Power* at once, and level the *Throne* with the common dust.

When a *Magistrate* finds a Weight thrown in the Scales of Justice, and the furious Power of Parties forcing in bears heavy on his Hands; when he is delay'd in the Execution of it by the tedious Art of Forms, wisely contriv'd at first for steady Guards to Just and Right, but warp'd by passing thro' ill Hands, and growing Gains, to a more lingering Torment than the certain Wrongs, Remediless and Desperate: When his Righteous Sentence is call'd to the private Bar of every Querulous, Interested, or partially Pragmatical Pretender; then is *that Magistrate* as truly *Persecuted for Righteousness sake*, as if the Sword of Violence invaded the Bench itself, and made a common Sacrifice of Judge and Law together.

When

When a *Faithful Subject* is traduc'd as Undutiful to his Prince, for confining his Services to those Bounds which the Laws of God and Man have prescrib'd to them; or his Submission and Deference, within those Bounds, is represented odiously to the People, as Propensity to Slavery: When his good Deeds are spitefully lessen'd and undervalu'd, or more skilfully ascrib'd to ill Ends; and the just Esteem or Reward of 'em are intercepted, or loaded with an unequal Stock of Envy and Malice, and that coarse Detraction which usually follows: In a word, Whenever he suffers in his Goods, or Good Name, for adhering unmoveably to that even Course of Duty which our excellent Constitution does exact, especially, from that state of Subjection which he is happily plac'd in; Then is *that Subject* as truly persecuted for Righteousness sake, as if his Person and his Liberties were trampl'd under foot.

When a Man's Sobriety, and Conscientiousness, is traduc'd as Preciseness; his Love of Order, and Decency, as Superstition; his firm Adherence to well-establish'd Principles, as Stiffness, and Bigottry, and Narrowness of Mind; his true and unaffected Moderation in Things disputed, as Indifference for the Truth of 'em; or his Zeal for settl'd Truths, as the very Spirit

of Persecution: Then is that *Christian* as truly persecuted for *Righteousness* sake, as if he was driven to the woful Choice of giving up either his Bible, or his Body to be Burnt; of either Sacrificing, or being Sacrific'd to Idols.

I choose the rather to instance in *these* kinds of Persecutions, because they are so much of common Use and Practice, and come so thick upon good Men from all Quarters, that it seems out of the Power of the wisest Laws, or the strictest Execution of 'em, by any Method of Contrivance, or Application to prevent 'em.

The more *Bloody Persecutions* that lay wast whole Provinces, and make a general Havock of the Lives and Liberties of a People, are not the Work of every Age or Country. Monstrous as they are in their Nature, so are they in their Rarity too; Wide as they are in their wastful Inundations, yet the Goodness of God has ever set some Bounds to 'em, which they could not pass; has shut up that Sea of Blood with Doors, and said, *Hitherto shalt thou come, and no farther; and here shall thy proud Waves be stay'd.* For it is the Care and the Delight of the good Providence of God to Blast the Designs of Cruel Princes; to Humble that Haughty and Insulting Spirit, which puts 'em upon being the Plagues of Mankind; and

and to Relieve, in his own good Time, the Righteous Sufferers under their merciless Persecutions.

But the *Persecutions* of *Malice* and *Defamation*, the *Revilings*, the *Evil-speakings*, that attend and pursue the steady Practice of every Christian Virtue, in every sort of Station, are the Growth of every Time and Corner of the World; and as surely the Lot of every Good and Righteous Man, as they are beyond the nicest Care of his utmost Circumspection to Prevent or Cure. Even the highest *seeming Commendations* in the Mouths of Men, skill'd in the Art of *crafty Slander*, when the Heat of their wicked Rage is so far under Command, as to give 'em leave to be *Cool* in their *Malice*, and *deliberately Spiteful*; shall cut sharper, and wound deeper than the keenest Satyr, and make the more lasting and unmoveable Impressions, for the false Disguise and rotten Affectation of Impartiality and Temper. *Their Lips drop as an Honeycomb, and their Mouth is smoother than Oil: But their End is bitter as Wormwood, and sharp as a two-edged Sword.*

It is time then to make good our Way to the high *Rewards* and *Comforts* of This defenceless State, thro' the *Duties* which it requires at our Hands.

Some would indeed persuade us not to look for *Duty* here, since it is not in our Power whether we shall be Persecuted or not; and rather to keep our Eye on the *Rewards* and *Consolations*, which are to support us in our *Sufferings for Righteousness sake*, when they do befall us, and we cannot help it; than to *Provoke* those *Sufferings*, and pull 'em down upon our Heads, in prospect of a Prize which we have no Encouragement or Ground to hope shall be the *Crown* of (what they will call) our *Rashness* and *Inconsideration*.

But besides that, I must profess I know not of any *Gospel Comfort* or *Reward*, which has not some relation to a *Gospel Duty*; besides that, I have, I think, evinc'd already, that these *Sufferings* are the *Lot* of every good *Man*, and unavoidably follow the steady Practice of the regular *Duties* of every *Station*. It appears also yet farther to me, from the whole *Tenour* of the *Gospel*, That we are not only bound to pursue that *Track of Duty* wherein we see these *Sufferings* will await us; but that we are also often ty'd to enter into it, even with that very *View* and *Prospect*.

This is what our Saviour means by that Saying of his in the 9th of *St. Luke*, at the 23d. Verse: *If any Man will come after me, let him deny himself, and take up his Cross daily and*

follow me. Where what we are to do day by day, ought to be in our own Power; and therefore, must certainly signify to be in some sense *Active*, some way to contribute to our Cross; and that we may do, either by *Confession of the Mouth*, or by *Practice*.

By *Confession* I mean a clear and open Profession of our Belief, tho' we foresee it will bring Danger upon us unavoidably. Whenever we shall discern that by our Silence, or Disguising our Judgment in things of common Duty, the Name of Christ is likely to be dishonour'd, or our Neighbour's Soul endanger'd; we are bound to speak, tho' we suffer for it all that the snarling Rage, or active Cruelty of wicked Men can bring upon us.

By *Practice* I mean an Exemplary *Pious Life*, directly set in daily Opposition to the common Courses of the wicked World; by which we surely bring upon our selves *Revil-ling*, *Hatred* and *Injurious* Dealing from the most of Men, as such who by our Lives condemn their wicked Doings. For *they think it strange*, says St. Peter, 1 Pet. 4. 4. *That you run not with them to the same excess of Riot, speaking Evil of you.* And the Course of their Reasoning is excellently describ'd in the second Chapter of the Book of *Wisdom*.

Let

Let us lie in wait for the Righteous, says the wicked Man there, for he is not for our Turn, and he is clean contrary to our Drings. He upbraids us with our offending the Law, and objects to our Infamy the Transgressions of our Education. He was made to reprove our Thoughts, He is grievous to us even to behold. For his Life is not like other Mens, his Ways are of another fashion. We are esteem'd of Him as Counterfeits: He abstains from our Ways as from Filthiness; He pronounceth the End of the Just to be Blessed. Let us therefore, says he, examine him with Despiteness and Torture, let us condemn him with a shameful Death.

These are the Acts of taking up the Cross, the Duties which put us in the Number of the Persons design'd in the Text, those that are persecuted for Righteousness sake. For 'tis a shame that our Blessing should be inflicted on us, and that we should be only Passive in our Happiness: Let us inquire a little more distinctly into the Sense which our great Master hath of their Performance.

That kind of Suffering which is on the Account of a steady Perseverance in Christian Piety and Virtue, is call'd in Scripture, Suffering with Christ, and Dying with Christ, the Dying of the Lord Jesus. Now if when we suffer, we suffer with him, He suffers in our Sufferings; if we

bear in our Bodies his Dying; his are all those Sufferings which we bear for his Names sake. So we find Him pronouncing from Heaven, the Seat of his Glory, after his Personal Sufferings on Earth were finish'd: *When Saul was breathing out Slaughter against the Disciples of the Lord; Saul, Saul, says he, why Persecutest thou me?*

And can we then believe those Sufferings fit for us to decline the Weight of, which the Shoulders of the Son of God are under, and help us to sustain? *We suffer with him.* Can we despair of the glorious Reward of those Sufferings, which the Saviour of the World expressly tells us, in a Voice from Heaven, that he himself is involv'd in? *It is the dying of the Lord Jesus.*

On the other hand, the being affrighted from *taking up the Cross* in an Exemplary Opposition to the reigning Impieties of the wicked World, he call's being *asham'd of him*, and *his words*, in this *Adulterous and sinful Generation*.

In an Age of Monsters, when strict Piety and honest Quietness is out of countenance; and bold Wickedness, desperate Atheism, and heady Faction carry all before 'em: He that by an open course of Honesty and Virtue dares not own the scornful Name of a religi-
ous

ous Man ; that will be yetlding in his Compliances, and counterfeit some fashionable Opinion, or Vice, to be easy in Company, and Conversation ; he that dares not clearly and firmly profess and maintain the Truth of that Faith and those Principles, of whose Agreement with the Doctrine of the Holy Scriptures, and the Practice of the Primitive Church, he has had a long and settled Conviction upon his Conscience ; *He it is that is asham'd of Christ and his Words : And the Reward he is to expect, is this ; That of him also shall the Son of Man be ashamed, when he comes in the Glory of the Father with his Holy Angels.*

The not confessing him before Men, our Saviour also calls denying him; and the Punishment of the guilty Cowards is, that he will deny them before his Father which is in Heaven.

Vain therefore, is the false Confidence of those wary Men, who think if they can cover their Opinions in matters of Conscience with Silence, or with Words which discover their Judgments, yet less than Silence, so as to preserve themselves from open Danger, and apparent Sin ; they are abundantly Innocent ! The Judgment Seat of Christ will take Cognizance of no such Niceties. He reckons *Silence*, to avoid any kind of Affliction whatever,

ever, when *Confession* is requir'd either by Duty to the Magistrate, or by Charity to our Neighbour, or by the bold and insolent Opposition of them that *deny the Lord that bought them*, made absolutely necessary to the Defence of his Truth; when it is fit to satisfy these gay Aggressors, that God is not so ill a Master, nor so meanly serv'd, that no One should have the Gratitude or Integrity to stand up in his Defence: He reckons *Silence* here, to be plain *Denial*; and *Equivocating Language* to be *Rejection of Him*. Depart from me, will he say, at the last Day, ye workers of *Eniquity*, I know you not. And tho' they should plead that *they have Eat and Drank in his Presence*, and that *He hath taught in their Streets*; yet, if they have declin'd *Afflictions*, when they lay in the way of *Confessing him before Men*; if they have not stuck to him, when they saw the Swords and the Staves about 'em; He knows 'em not: They must depart into utter *Darkness*, where there is weeping, and wailing, and gnashing of Teeth; where there will be a sad Exchange of Sufferings, from whence no Composition can Redeem 'em; but the fiery Torment, and the gnawing Worm within are both Immortal.

But *Suffering for Conscience sake* is matter of great Joy, a solid ground of Comfort present and to come.

It is a *Royal Gift* from Heaven ; so St. Paul tells the *Philippians*, Phil. 1. 29. To you, says he, it is given on the behalf of Christ, not only to Believe in Him, but also to Suffer for his sake.

It is an Honour which the Angels themselves are not capable of, Reserv'd to fill up the Joy of an Apostle, rejoicing that he is counted worthy to suffer shame for Christ's sake.

'Twas this encouraging Prospect which sustain'd St. Paul, and carried him on thro' that noble Path of Virtue, which led him to it, Glorifying in Tribulations. We Rejoyce, says he, in hope of the Glory of God ; and not only so, but we Glory in Tribulation also, knowing Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh us not ashamed, because the Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us.

'Tis this Hope which our Blessed Saviour here gives as the Ground of our Happiness, and the Reward of our Sufferings, when he says, Blessed are ye when Men shall revile you, and persecute you, and say all manner of evil against you

you falsely for my sake. Rejoyce and be exceeding glad, for great is your Reward in Heaven.

And then, if either St. Paul knew what to Glory in, or Heaven be worth hoping for; if our Blessed Saviour knew what was truly matter of Joy and Comfort, or if he who only hath the Joys of Heaven to dispose of, can give us an Assurance of 'em; we have Reason to *Glory in Tribulations, to Rejoyce in Persecutions and Revilings for the Name of Christ*, and to promise our selves, that if we *Suffer with Him*, we shall also *Reign with him in his Kingdom*.

How strangely Perverse then, is the Reasoning of those Men, who bear the *Sufferings* with most *Impatience* which come upon 'em *wrongfully*! It wou'd not trouble 'em, will they say, if they had deserv'd this Usage; then they could have born it patiently: But when they Merit no such Dealing; That, That's the Thing that Galls 'em.

Now this is to be *Discontented*, merely because they are in a *State of Blessedness*! Suffering, when we do deserve it of Men, has no Promise, that I know of, annex'd to it; 'tis not our Virtue, but our Punishment. Now what a strange thing is it, that a Man shou'd be more content to suffer Justly, tho' That is but an Evidence of his Wickedness; than to suffer the same Things Unjustly, when they

both promote and assure him of his Adoption? When the Sufferings, in both Cases, are the same; What is This but to prefer the Guilt and Infamy of a Malefactor, before the Innocence, the Glory, and the Crown of a Martyr?

What one Quality or Consequence is there in Sin, which should make the Burthen of it fit the Lighter? Is the Torture Easier to the Criminal, because attended with his own Self-Condernation? Is a cruel Death more Tolerable to him for a Moment, because it delivers him over to an Eternal One?

What one Quality or Consequence is there in *Righteousness*, or the *Name of Christ*, which can add Weight to the Sufferings they bring upon us? Is the *continual Feast of a good Conscience* Then only a Burthen when we have most need of its Support? Or do the Joys of Heaven, then open to us, make us Impatient to be out of the Way that leads us to it?

Is it a *Common* thing to see *Sin punish'd*? Is it That which sweetens the bitter Cup? Yet neither is it *New* for *Righteous Men* to *Suffer*. The Conclusion of my Text affords us a fresh Encouragement in the Account it gives us, that *so persecuted they the Prophets which were before you*.

Which

Which of the Prophets have not your Fathers Persecuted? And they have Slain them which shew'd before of the Coming of the Just One, of whom ye have been now the Betrayers and Murderers, said St. Stephen to the Jews, when they were about to Stone him; And he saw the Son of Man standing at the Right-hand of God ready to receive his Spirit.

Isaiah they Saw'd asunder. Jeremy they us'd so ill, that the Prophecy of the very Agonies of Christ, in the 53d. of Isaiah, is thought by many Learned Men to be design'd also for a Description of Jeremy's Sufferings.

Thus the very best of God's Saints were us'd, and cut off from the Land of the Living, for serving God, when they were not sure they should receive a special Recompence for this their Suffering. Everlasting Blessedness in another Life, as the Reward of Suffering in this, was peculiarly a Gospel Promise: The Law clearly Reveal'd none such.

*And therefore, when the Saints of God are Persecuted, in the Old Testament, we do not find 'em Comforting themselves with any such Hopes; but with a Prophetical Revenge considering the last End of their Persecutors, encouraging themselves with the Prospect of the Justice of God, which would appear in
the*

the Ruin that would shortly overwhelm their Enemies, and with Hopes that God would, after a Time, restore 'em.

Strong, therefore, is the Encouragement of *their Example*, which held out under so much less Support and Expectation! *Canaan* was their Hope, and their *Reward*; and yet they did endure those Persecutions that cut 'em off from the Reward they hop'd for. To be cut off from the Land of the Living, was the greatest Judgment that an *Israelite* could fear; and to be sent to Heaven is the utmost Possibility of a *Christian's* Hopes and Wishes. And shall a *Jew* with more Patience and Alacrity receive his Judgment, than *We* do our Crown? Are our own happiest Wishes more Terrible to Us, than Destruction was to him? And shall a Martyr'd *Israelite* go more willingly to a Grave, than *We* will to Heaven?

We may be ashamed of that Stupidity which God's Mansions cannot move, when the *Saints* under the Law were mov'd without 'em; and when the Son of God himself was mov'd with the Prospect of 'em to undergo bitter Agonies and a cruel Death. For, for the Joy that was set before Him, He endur'd the Cross, despis'd the Shame, and is set down at the Right-hand of God.

And

And the same Joys are propos'd to Us, if we will run with Patience the Race that is set before us : For we have the Word of Truth it self for our Assurance, That if we be conform'd to the Image of his Death, we shall also be conform'd to the Image of his Resurrection.

Which God of his Infinite Mercy grant to us all, through the Merits and Mediation of the same Jesus Christ our Lord: To whom with the Father, and the Holy Spirit, Three Persons, and One God, be all Honour and Glory now and ever! Amen.

F I N I S.

And the same we are proposed to be, if
we will not with Patience the Race that is set be-
fore us: For we have the Word of Truth in
us for our Assurance; That if we be comforted
to the Image of his Death, we shall also be con-
formed to the Image of his Resurrection.

Which God of his Infinite Mercy grant to us
all, through the Merits and Mediation of
the same Jesus Christ our Lord: To whom
with the Father and the Holy Spirit, Three
Persons, and One God, be all Honour and Glory
now and ever! Amen.

